THE PACIFIC

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Pac Theo Sem
Reading Room

A FRIEND.

What is the best a friend can be
To any soul, to you or me?
Not only shelter, comfort, rest,
Inmost refreshment, unexpressed;
Not only a beloved guide
To thread life's labyrinth at our side,
Or with love's torch lead on before;
Though these be much, there yet is more.

The best friend is an atmosphere
Warm with all inspiration dear,
Wherein we breathe the large, free breath
Of life that has no taint of death.
Our friend is an unconscious part
Of every true beat of our heart;
A strength, a growth, whence we derive
God's health, that keeps the world alive.

Can friend lose friend? Believe it not!
The tissue whereof life is wrought,
Weaving the separate into one,
Nor end hath, nor beginning; spun
From subtle threads of destiny,
Finer than thought of man can see.
God takes not back his gifts divine;
While thy soul lives, thy friend is thine.

If but one friend has crossed thy way,
Once only, in thy mortal day;
If only once life's best surprise
Has opened on thy human eyes,
Ingrate thou wert, indeed, if thou
Didst not in that rare presence bow,
And on earth's holy ground, unshod,
Speak softlier the dear name of God.

—Lucy Larcom.

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

PACIFIC THEOLOGICAL SEMINARY AND BERKELEY BIBLE SEMINARY WILL NOT UNITE!

That the negotiations for the union with Pacific Theological Seminary of the Berkeley Bible Seminary, an institution founded by the "Christian" churches of California, have failed, is not surprising.

The movement looking to this end had not proceeded far until it was learned that the only basis on which those having control of the Bible Seminary would enter into union was that to them be accorded representation on the board of trustees equal to that of the Congregationalists, and that these directors be nominated by the State Convention of "Christian" churches. Although asking equal representation they proposed to put into the combination only one hundred thousand dollars while Pacific Seminary has property and endowment valued at more than five hundred thousand dollars.

To grant this demand for the selection of trustees by the State Convention of churches would be to change the character of Pacific Theological Seminary. Before it was undenominationalized, and when the provision was that all the trustees should be Congregationalists, they were not elected by the churches nor by any association of churches. Pacific Seminary has always been a self-perpetuating corporation. The control and succession have been from within and not from without.

That for this prospective union there should be asked by representative men of the "Christian" Church things which an institution resting on so broad a foundation as that on which Pacific Theological Seminary rests could not grant is in no way surprising to persons acquainted with the history and distinctive aim of that religious body.

This aim is to bring about Christian unity on a basis of baptism by immersion. In a membership of more than a million not very many can be found who favor any other basis so far as baptism is concerned. And so possessed is the church with the idea that it is its mission to restore primitive Christianity with this immersion rite as a feature that scarcely any countenance will be given to any endeavor to build up any institution which is not in accord with this idea. With the ministry and the laity alike this is a passion.

The following from the last number of the Christian Evangelist represents the sentiment of a very large majority of the members of the "Christian" Church at the present time. With reference to what he calls the substitution of sprinkling for immersion the writer says: "We have not the slightest evidence that Christ accepts such a substitute. The enforcement of his will on earth is in our hands as his disciples. If we are working under Christ's last commission, it is ours to teach men 'to observe all things whatsoever he has commanded.' (Matt. 28:20.) To endorse a substitute for the expressed will of Christ is to renounce just that much of our duty to enforce his commands. But some one says, 'You forget that Christianity is not a system of legalism.' True, it is not; but still it has commands, and Jesus insists that we teach men to observe them. We may afford to disclaim legalism, but we cannot afford to disclaim duty. But another says, 'Thousands who have conscientiously obeyed the substitute now manifest all the psychological traits of true Christians—faith, zeal, morality and devotion; and shall we exclude psychological Christians from our fellowship?' Surely to such Christians we ought to give full psychological recognition. Our duty, however, still remains, that of 'teaching them to observe all things that I have commanded.' Experience proves that if we do this duty, either they will obey the commands, or they will not be attracted to our fellowship. The excellence of their character, which in some cases may exceed that of some of the scribes and immersionists, is to us a matter of profound rejoicing; but our duty remains unchanged and unchangeable."

That persons so believing would favor the giving of financial support to a theological seminary teaching anything other than immersion as the mode of baptism and advocating the use of any other mode is unthinkable.

There is in Berkeley and elsewhere in California and here and there throughout the country a small element in this religious body which favors the reception into membership by letter of unimmersed believers. But from the time these negotiations for union began we have never entertained the thought that this more liberal element could, even if it wished to do so, bring the California fellowship to enter into a union of seminaries without such denominational control as would open up the way for the strongest emphasis being laid therein on their distinctive doctrine and aim. And we felt that if union should be consummated it would be on such a basis as would promise immersion, some day, as the paramount teaching of the seminary on the subject of baptism.

Individuals will, of course, attend an institution which does not so teach, as many now attend Yale, but the church will not as a church support any such institution; and it will, until sentiment therein changes greatly, feel that it must have schools for the teaching and propagation of its own beliefs.

An "efficiency expert" is to be employed by the Presbyterian Church, according to action by the General Assembly. It was claimed that an agency which annually gathers together and expends for missionary and benevolent purposes five and one-half million dollars should have the advice of an expert in its business administration.

CHRONICLE AND COMMENT.

Applications for admission to Yale Divinity School for next year are unusually numerous.

Word comes from China that the new government is turning Buddhistic temples into school houses.

A movement for the union of the Methodist Protestant Church and the United Brethren is likely to be inaugurated soon. The churches are very much alike in doctrine and government.

Union Theological Seminary has had during the last year the largest number of students in the history of the institution. The registrar says it could have four hundred students instead of half that number if it had accommodations for them.

Atlanta secured the Presbyterian General Assembly for next year. It is hoped to have in that city at the same time the United Presbyterian Assembly and the Associate Reformed Synod. These bodies represent nine-tenths of American Presbyterianism.

One of the commissioners to the recent annual meeting of the Presbyterian General Assembly, the Rev. Wilson Phraner of East Orange, New Jersey, is ninety years old. Though serving as an honorary pastor he is said to be in full harness, and made more than a thousand pastoral calls last year.

Gifts for Roman Catholic missions the last year were $1,454,845. The contributions in the United States were $281,234. In France, $605,155. The foreign missionary society of the Roman Catholic Church is known as "The Society for the Propagation of the Faith." It has been in existence ninety years.

The "unspeakable Turk" no longer exists, says Rear-Admiral Chester of the United States Navy. The Turkey of today is not the Turkey depicted in our child day histories, nor in fact the same country it was three years ago. "Many of the people of Turkey stand out as the peers of any people in the world in intelligence, in character, and all the qualities that go to make good citizens." So testifies Admiral Chester in a recent article on "The Young Turk." He says also that Turkey is as far advanced today in popular government as were the American people at the end of the first decade of our constitutional history.

The Quaker or Friends' Church at Marshaltown, Iowa, has been having trouble over the question of amusements. The yearly meeting will be required to take a hand in the solution of the problem. Like the Methodists and other sects which have placed a ban on secular amusements only to find the membership drifting toward worldliness, it may be forced to countenance dancing, card-playing, the theater, and kindred things, or dismiss members. Quakers have several well established congregations in Iowa, and the one at Marshalltown has been one of the best. It numbers 241. The elder members of the congregation insist on all the old observances and the preaching of the holiness doctrine, while the younger generation has more liberal ideas and insist that the preachers shall not object to amusements which they do not regard as inherently sinful. The two elements have been discordant for the last nine years, and five pastors have vainly tried to settle the differences. The liberal element took control and the pastor chosen was of their kind. He was soon beset with protests from the holiness faction, however, and left. His successor, another liberal, after a similar experience, quit the Quakers and became a Baptist.

A poem written not long ago by Robert Haven Schauffler, entitled "Scum o' the Earth," gives first hand knowledge of conditions among our immigrants. Born in Moravia of American missionary parents, Mr. Schauffler was brought to this country when very young, and passed his boyhood among the Bohemians, the Poles and the Slovaks of Cleveland, where his father established a home missionary movement for the Slavonic peoples. Since graduating from Princeton in 1902, he has been six times in Europe and has continued his intimate boyhood relations with our recent immigrant peoples on both sides of the water, living in their homes, going as their fellow-athlete to the Olympic Games in Athens, and eagerly learning their folklore and languages. The three years between the idea of "Scum o' the Earth" and its writing were especially rich in experience. Mr. Schauffler entered into social service, made a study of Ellis Island, picketed with Jewish strikers in Philadelphia, tramped day after day from door to door through slums with friendly polyglot pedlers who knew a dozen languages, and prepared a sociological series for a popular magazine, involving long personal interviews with young immigrants in every part of the Union. The last four weeks before the poem was written were spent under the respective roofs of a Bohemian banker, a Bohemian saloonkeeper, a Bohemian editor, and of a school that taught ten nationalities.

The Rev. Charles Stelzle writes as follows in the Boston Transcript of some of the commissioners in attendance at the Presbyterian General Assembly: "Two commissioners attending the Assembly are in the thick of the contest in the tenement house district on the East Side of New York. William T. Elsing is pastor of DeWitt Memorial Church in the heart of the Ghetto. There is a public school in this district with an enrollment of over 2000, but having scarcely a gentile scholar. In the face of a situation which has become increasingly difficult Dr. Elsing has remained at his station for thirty years. He was a prize man at Princeton University and might have had an easier and more comfortable post but he preferred to throw in his life with those of New York's tenement poor. The other preacher who has long served the people of this crowded section is Rev. John C. Palmer, in charge of Emmanuel Chapel. With a cultured wife, Palmer has been cheering the hearts of thousands of foreign-born men and women and others who have been in this country longer, and in a Sunday-school which has been regarded as one of the best in the country the children have been taught an idealism which has helped them on to higher and better things. The superintendent of this Sunday school, Frederick Booth, also is a commissioner in the Assembly. He has been superintendent of this famous Sunday-school for the last fifty years."

The regular Washington correspondent of the Boston Transcript writes: "A president of the United States ambitious for world power and military glory could want no better instrument than the Panama Canal bill which has just passed the House would be placed in his hands. The

bill makes a military reservation of the Panama strip and virtually gives the President control of the canal and its administrataion. All persons except employes of the United States, soldiers, sailors and marines are excluded from the strip, and the local governor is a presidential appointee. The President is authorized to establish wireless stations on the canal, which of course would be subject to his regulation, and to maintain and operate docks, wharves, warehouses and other facilities for the accommodation of commerce and navigation through the canal. When the Canal Commission is relieved of its responsibility the whole enterprise will be as closely under the direction of the President as the affairs of the White House grounds. With $9,000,000 already appropriated for fortifications and a navy of adequate size, the President of the United States, with Panama as a key in his hand, would stand as the dictator of traffic between the two oceans and with an influence upon the commerce of the world shared with no one else. Men who have come from the financial district of New York say that Theodore Roosevelt in his private campaigning has not overlooked the possibilities of the Isthmian Canal. He has told the New York financiers that if he were President he would guarantee them the lion's share of the trade of South America, regardless of the foothold of other nations in that region, and would give them a merchant marine, protected by an enormous navy, that would make the United States the premier commercial nation of the world. The financiers believe he would do this, and they are pouring out money like water to aid his campaign."

THE WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The World's Christian Citizenship Conference will be held in Portland, Oregon, in July of next year. It will be under the direction of the National Reform Association of which the Rev. Dr. Minton of Trenton, New Jersey, is president, and President Capen of the American Board of Commissioners for Foreign Missions one of the vice-presidents.

We have received a preliminary announcement from which quotation is made:

The world is fast becoming one. Men are today thinking in world thoughts, speaking in world terms and acting in world deeds. There is at length a world's public opinion. And all people, at least all civilized people, hold themselves more or less amenable to these world tribunals. World's musical, art, medical, sanitary, postal and peace conferences are quite common. Why not a world's citizenship conference? Are not the activities of the world carried on largely through the sixty or more independent governments of the world? And especially why not a World's Christian Citizenship Conference? Are not the world's greatest interests moral and religious, rather than material, economic, cultural or even humanitarian? Should not the Christian people of the world unite to declare that only by obedience to the moral laws of the Christian religion can the material fabric even of the several countries of the world be made secure? Is it not high time for Christian patriots the world over to unite in avowing their allegiance, as citizens of their respective countries, to Him who is King of kings and Lord of lords, and declare their purpose to lay the world at His feet? Has there ever been a more auspicious time than the present for so doing, in view of the social unrest in our own and other countries? Christianity, applied Christianity, is the only solution of the great moral problems of the world that are pressing so hard for solution today at the hands of the various governments of the earth. The discussion of these problems in the light of the great Bible or Christian principles of civil government is the crying need of the hour.

From seventy-five to one hundred leading representative Christian statesmen from practically every great country in the world will have a place on the program of this Conference, to which every organization in the world having a distinctively Christian and patriotic purpose is asked to send one or more representatives. The national and state assemblies of every young people's organization of all denominations have already been invited to do so. And every local society is invited to do the same. The International Christian Endeavor Convention assembles in Los Angeles the same week that the World's Christian Citizenship Conference closes. Thus young people may conveniently and comparatively inexpensively attend both.

WEEKLY REST DAY LAW.

The Central Committee, which has been working on a weekly rest day bill, to be submitted to the voters at the November election, has completed its labors. The bill and the initiative petitions have been ordered printed for early circulation among the churches and reform forces generally to obtain the 31,000 signatures necessary to have the question placed upon the ballot. The following analysis of the bill will interest our readers.

It will provide for the setting apart of Sunday as the general rest day. All lines of unnecessary business will be declared unlawful for that day, such as dry goods stores, groceries, meat shops, bakeries, barber shops, saloons, drug stores, with the exception of three hours or at any time in case of an emergency. It will not interfere with hotels, restaurants, all transportation lines, telephone, telegraph, water, gas and electric light plants, ice-cream parlors, daily newspapers, the caring for and shipping of perishable products and any manufacturing plant or industry which cannot be stopped without serious injury or loss. But those who do the necessary work of Sunday will be provided with a day of rest some other time during the week. It is a six-day law for all whose total hours of labor during the week are not less than forty-eight.

While it prohibits the employing of others to labor on the public rest day at unnecessary work, one can engage in his own private work. A lawyer can go into his closed office and study on his case for Monday, but he must not do business with his clients. One may work in repairing his home, but he cannot hire others to help him. The State, through this law, will not attempt to control the private life of its citizens. If any man is foolish enough to work seven days of the week, the State is not so paternal as to interfere, but it will not allow him to rob his employe of his right to a day of rest, or to make his Sunday work a condition to his holding his job, as at present.

Neither does the bill invade the sphere of public amusements, but leaves that whole question to local regulation by each municipality or county. It cannot be called a "blue law" or "religious legislation," for it is a mild and conservative measure. It will allow the Seventh Day Adventist to rest on Saturday and work on Sunday, so he has no grounds whatever for opposing the bill. It will bring relief to multiplied thousands of men and women who are now seven day toilers, shortening their lives by ten years

on the average. It will do away with the evils of the Sunday saloon in San Francisco, Vallejo and in many other cities. It will be to the advantage of both employer and employe, for a six-day laborer is worth more than a seven-day toiler.

It is expected that the labor unions will support the bill, for they favor a six-day week for work. Business men generally object to doing seven days' work for six days' profits, for if all were closed on Sunday no trade would be lost. The women of the state will support the bill one day each week with their families. The churches will favor it in behalf of public morals, for crime and immorality will sooner or later overwhelm any state that does not give its people the opportunity for public worship.

OUR INDIANS.

According to the last annual report of the Indian Rights Association a very large majority of the Indians in the United States live between the Mississippi river and the Rocky Mountains. One-third of the whole number in the United States—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000 Indians, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes, and Flatheads. Between the Rocky mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania (this being the largest individual tribe on one reservation). The Pimas, Apaches and Hopis are also in these two States. On the Pacific slope, there are 34,000—the Mission Indians of California, and the Nez Perce tribe in the Northwest. The chief reservations east of the Mississippi river are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the terrible Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.

There were in the United States, according to the latest returns, 323,423 Indians. These descendants of the aboriginies occupy a unique position in our civilization. While their forefathers were still living in the primitive tribal stage, and armed with the implements of the stone age, the members of a much higher and more complex civilization seized possession of the continent, and thrust them off in the corners. A backward people was thus compelled to make its way along a path greatly increased in difficulty by the presence of a more numerous and more progressive race. Justice, as well as benevolence, clearly required that the more backward race should not be left to work out unaided the peculiar problems thrust upon it, in this way. The race that created the problem must assist in its solution.

The Indian population of the United States, exclusive of Alaska, is 323,403.

Out of a total of 31,829 families upon which the Indian Bureau had information, 23,852 live in permanent houses and 7,977 live in tepees, tents and temporary structures. Of these permanent houses 15,389 have wooden floors.

Including the Five Civilized Tribes, 246,041 are known to wear modern attire; 168,332 are citizens of states and 167,155 are citizens of the United States.

There are known to be 472 missionaries working among the Indians and 458 churches among them.

Of 1,783 marriages, 426 were by tribal custom and 1,357 by proper legal procedure.

The tribal property belonging to Indians is valued at $291,022,088.20. The individual property is valued at $387,544,169.89, a total of $678,566,258.09.

Eight thousand six hundred and fifty-seven Indians employed in the United States Indian Service during the fiscal year 1911 earned $1,271,442.74.

Two thousand four hundred and ten employed by private parties earned $561,306.85.

Twenty-three thousand five hundred and sixty were farming for themselves a total of 613,346 acres.

Forty-four thousand nine hundred and fifty were engaged in stock-raising, using 36,890,895 acres of grazing land. The value of stock owned by the Indians is $14,602,534.05.

Indians engaged in industries other than farming and stock raising, not including those employed by others:

Industry	Number Engaged	Value of Products
Basket making	3,702	$29,519
Bead work	2,390	18,135
Blanket weaving	1,475	66,650
Lace making	14	1,500
Pottery	2,157	5,269
Fishing	3,160	138,950
Wood cutting	2,897	131,688
Others	5,440	206,095
Total	21,235	$597,806

During the fiscal year 1911, 15,643 Indians received rations, costing $430,086.45; 5,717 received wagons, tools and implements issued gratuitously to the value of $200,709.29. These do not include Indians receiving rations or miscellaneous issues for which they perform labor in payment.

Six million forty-two thousand eight hundred and fifty-two and twenty-eight tenths acres of tribal land were leased for grazing and farming purposes, the rental therefor being $547,656.59.

To June 30, 1911, 203,071 allotments, covering 32,272,420 acres, have been approved.

There are 71,362 Indian children of school age, 7,951 of whom are ineligible for attendance at school by reason of physical or mental deformities, ill health, absence from reservation, or other reason, leaving 63,411 Indian children eligible for school attendance. Thirty-five thousand seven hundred and fourteen of these eligible children are in school; 27,697 are not in school. The schools provided have a capacity for 33,748 pupils.

Wherever practicable the Government has endeavored of late to have the Indians send their children to the public schools. In 1910 there were 2,419 Indian pupils in the white district schools; and in 1911 there were 4,460. Recent statistics showed at least 6,000 Indian children on the Navajo Reservation without any opportunities for an education,—growing up in ignorance and superstition. This, too, in spite of the fact that in the treaty made with those Indians in 1868, the Government promised "that, for every thirty children between said ages (six to sixteen) who can be induced or compelled to attend school, a house shall be provided, and a teacher, competent to teach the elementary

branches of an English education, shall be furnished."

Not long ago a bill was introduced in congress by Hon. John H. Stephens, to appropriate $250,000 to enable the Department to augment the school facilities on the Navajo Reservation, and it is hoped that this measure may be passed, so that the almost forgotten promise of schools for the Navajos may be redeemed in part.

Of 46,258 Indians examined for disease 7,490 were found to have some form of tuberculosis; and 9,242 had trachoma. The estimate is that nearly one-fifth have tuberculosis.

For the fiscal year ending in June, 1911, the birth rate was nearly three per cent higher than the death rate.

At the Mohonk Conference last October articles were adopted commending the faithful efforts of our government and of associated benevolence in behalf of the Indians, which stated that "the constructive policy of education, industrial training, individual ownership of land, and the abolition of the ration system, has been carried on with such success that the end seems in sight, the absorption of the Indian with the general body politic, when he shall receive only the same care and protection as are given to all other citizens, and when he shall accept equally with them the duties and responsibilities of all of us who make and who submit to the laws and perform the duties involved in a Christian state."

The Mohonk Conference recommended:

1. "Since morality and religion are the basis on which social order must rest, and since it is held that no one religious system is to be supported or taught by public funds, we urge that religious boards and societies assume this duty of religious training, until through mutual comity, there remains not one tribe of Indians that is not brought out fully from paganism into the life of Christianity. We rejoice in all such service done by our Churches, Protestant and Catholic, and by their allied societies such as the Young Men's Christian Association and the Young Women's Christian Association.

2. "All the agencies of law should be used by the Department of the Interior to enforce the acts prohibiting the sale of intoxicating liquors to the Indians; and punishment for violation should be as energetically sought as in the case of counterfeiting or tampering with the mails; and we are warranted in pledging the support of all law-abiding citizens to such enforcement.

3. "We approve the policy of the Indian Bureau to reduce as rapidly as may be the number of its Indian schools, and to transfer their pupils to the public schools of the State or Territory."

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

Fourth of July in Panama.

In the year 1852 the Fourth of July fell on a Sunday, and the American residents decided to make as much of the occasion as possible. I plead with them earnestly, not so to disgrace their native land, but to celebrate on Monday, as their people at home would do; but they would not hear. I wrote as strong an article in the paper as I could, but was ridiculed for my pains. The editor of one of the dailies, a college-bred man, said that I was afflicted with cacoethes scribendi (itch for writing).

This man was selected to deliver the oration. He had several times suffered with delirium tremens and his doctor had said to him, "Your next spree will cost you your life," and in consequence, he had for a time given up his brandy. He was a man of real ability, a hearty good fellow, and everybody liked him.

The celebration came off as scheduled. My chapel was nearly deserted. The only prominent American present was Andrew B. Forbes, my first convert in Panama, who defied the ridicule of the rest and deserted the celebration for the chapel. He was for many years a prominent member of the First Baptist Church of San Francisco, and a faithful friend of mine, so long as he lived.

When the celebration was over a feast followed, and the orator of the day was urged to drink "in honor of the day." He knew his peril, but yielded, became drunk, and on the next Thursday I was called to attend his funeral. The editor of one of the daily papers, a friend of mine, came to me and said, "Take care what you say, for the Americans have agreed that if you begin to talk about the cause of this death, they will all shout Amen and leave the room." I told him that I did not consider a funeral occasion a fit time for a temperance lecture and should not offend, as they feared.

But on the next Sabbath very few Americans came to the chapel. They very reasonably expected a dressing down, and stayed away. I had expected this, and said no work of rebuke for their transgression. So they supposed the storm had blown over, and the next Sunday they attended in a body. Then they got their medicine. I gave them a thorough discussion of the proper and truly patriotic way of celebrating our natal day, and charged them with disgracing the fair name and institutions of their native land. This discourse was afterwards solicted and printed in one of the papers of the city, but its delivery stirred the guilty ones to rage. They tramped out of the chapel, uttering threats and curses. The next day I was waited on by the friendly editor above named, and informed that the people had held a meeting and voted to starve me out of the city. None of them would renew their subscriptions for my support. The message roiled me a little. I sprang to my feet and said, "Tell them that I will stay here to bury them all." They were rather pleased with the plucky answer, and were a little ashamed of their conduct. They gradually sifted back into the chapel and when the time came around renewed their subscriptions. But my words proved true. I did bury nearly all of them except a few who left the place to save their lives.

CHURCH FINANCE.

At the recent conference of the churches of Los Angeles and vicinity on Church Efficiency, held at Plymouth Church, the department on church finance, conducted by Rev. Tyler Dennett of Pilgrim Church, developed some interesting facts. This department was composed of delegates from the various churches who were handling the finances—treasurers, financial secretaries, and trustees. A questionaire had been sent out previously asking each church to send some delegate prepared to answer accurately certain questions with statistics compiled from the Treasurer's books, such as resident membership, size of monthly budget, average monthly receipts and percentage of contributing members. These figures were put on a black-board. The figures were handled on a monthly basis because in most churches the bills are payable monthly. They were further reduced to an average per member, thus putting all churches, regardless of size, on an equal basis.

It became evident immediately that the size of the monthly budget per member varied greatly among the churches. Some churches represented were asking less than an average contribution of a dollar a month, per member. One church was asking more than two dollars per member, per month. The average responsibility for all the churches was found to be about $1.25. While it was recognized that many members in the churches are failing to contribute their fair share of the money necessary for meeting the expenses, for reasons beyond the control of the trustees of the local church, it was felt that there is a great need for more businesslike methods in the handling of church finance and that there is a great need for the standardizing of methods throughout the churches. Assuming that many people who now give little or nothing systematically to the support of the church are willing to give, it was believed that their failure is due to lack of information as to the actual needs. Approaching the subject on this basis, a sub-committee was appointed to draw up the conclusions of the conference and make recommendations for the benefit of the churches recommended and also for any other churches who may wish to improve their methods. The recommendations are given below.

A plan is under consideration by which the scope of this inquiry will be enlarged and local conditions further taken into consideration more than is possible in this report. The present inquiry may be stimulating to other churches and encourage them to apply the same tests of efficiency to local conditions.

Attention is called particularly to the recommendation in regard to a report to reach every member of the church at least quarterly. A monthly report at a mid-week meeting, or printed for the Sunday congregations, is no substitute for this quarterly report mailed to each family in the church. In no other way can every family be put in possession of the necessary information than through the mail. Further, a mere statement of receipts, expenditures and balance on hand, is not illuminating to many members and does not afford any of them a standard by which to measure their own responsibility. The standard form of quarterly report herewith given is designed to convey the kind of information that members will understand and wish to know. It places squarely before the members of churches receiving home missionary aid the fact of their dependence, and in such a way as to stimulate efforts to improve the report each quarter. This form of report, further, gives the trustees of the church an opportunity to include quarterly instead of yearly, new items in the budget, sufficient to call for the average per capita giving for new members received after the annual budget is made up. This is very important in churches which are growing as rapidly as many in California. New members should be urged to measure up to the standards already set in the church. This can be done only by keeping before them the increasing needs of the church.

It is believed that when this kind of information is placed in the hands of the church members regularly many people now ignorant and consequently indifferent to the financial condition of the church will begin to take a lively interest in it and a new financial esprit de corps created where now it is so sadly lacking.

Committee Report.

Report of the Sub-Committee appointed at the Church Efficiency Conference of the Los Angeles Churches recently held at Plymouth Church, to make recommendations for standardizaion of mehods of church finance.

1. No church represented at the conference was found to be making a systematic financial report at regular periods throughout the year so framed as to present to each individual member his responsibility.

Recommended:

(a) That such a report should not be discussed from the pulpit by any one. Such a method does not reach any except those present, and a mere statement of receipts and expenditures does not put before the members their individual responsibility.

(a) That every member known to have an income be a statement of the financial affairs of the church at least quarterly. This report should be printed or mimeographed and mailed to each family in the church.

(c) Every church should adopt a regular form for this report in which unnecessary details are omitted and a simple analysis made showing each member's responsibility. The form herewith given is recommended by the committee.

2. Only one church reported raising budget at annual meeting, supplemented by personal canvass of members not present at that meeting.

Recommended:

(a) That every member known to have an income be asked personally to pledge systematically for the new budget while the financial statement is fresh in their minds.

(b) That members not present at annual meeting should be presented with a financial statement of the church before subscribing.

(c) The following methods are disapproved: Waiting for members to ask for envelopes; mailing subscription cards without envelopes; mailing envelopes without personal interview. (The latter is a better method than many churches are now using, but is an inadequate makeshift.)

d) The sum of this recommendation is: No person should be given an opportunity to determine the amount of their subscription until they know the present financial condition of the church, and their fair share of he budget.

3. Reports showed that churches were asking all the way from $.55 to $2.10 per member per month, to meet budget.

(a) The average was about $1.25 per member, per month. (This average was lower by inadequate statistics.)

(b) It appeared from the reports that the rate of giving per member decreases with the growth of the church. For instance, a church of seventy-five members will give more per member than when the church has increased to three hundred members.

(c) Judging by the way the smaller churches give, each church ought to aim to bring the average per member, per month, up to at least $1.50.

(d.) If the standard form of quarterly report herewith recommended is used, this standard of $1.50 per member, per month, can be kept constantly before the church, and presented to new members as soon as received. Of course it is understood that this is an arbitrary, fixed amount. It

was made, however, from statistical tables and will afford the financial managers of churches in moderate circumstances a standard by which to measure the total giving of the church for any month.

4. It is further recommended that only one canvass be made per year for money, and that benevolence budget be included in this canvass. One member of committee dissented from this.

Standard Stock Form for Quarterly Financial Statement to be mailed to Each Family in the Church.

1. Resident Membership .....; Increase over last report .....;
2. Contributing members .....; Increase over last report .....;
3. Receipts: Balance on hand, last report .....;
   Envelopes .....;Average per month per member .....;
   Plate Offering .....; Per month .....;
4. Expenditures .....; Per month .....;
   (Any unusual expense to be noted here; omit details.)
5. Balance on hand .....(date) $.....
6. Monthly budget for next quarter .....
   Deducting estimated plate collections this will mean per member, ...; per family .....
   (It is, of course, understood that many members of this church have no income, and as in the past, those who are able will give for those who can give less than their average share.)
7. This church receives $..... per month, from the Home Misisonary Society. If each member of this church should give $..... per month, in addition to what they are now giving the church would be self-supporting.
8. Number of families represented in the church .....
   Estimated number of incomes .....
   Percentage of members contributing systematically .....;
   Percentage of families contributing systematically .....;
   (Only those who contribute by envelope or according to a pledge on file with the treasurer are reckoned as systematic contributors; the loose collections seldom average more than five cents a Sunday for each member of the congregation not contributing by envelope. This church is therefore mainly dependent upon the systematic offerings of its members.)
9. Note any increase or decrease over last report in the following items:

	Increase	Decrease
Amount per member, per month	.....	.....
Per cent of contributing families	.....	.....
Amount of Home Mission aid, per member	.....	.....

The committee endorsing the foregoing consisted of Mr. C. E. Fisher, the treasurer of the First Congregational Church, Mr. W. B. Robb of the Church of the Messiah, and the Rev. Tyler Dennett of Pilgrim Church, by whom the recommendation was drafted.

In a letter to The Pacific, Mr. Dennett says:

I believe that it is at least an open question as to whether it is wise to combine the benevolence and current expense budgets. Current expense contributions should always be clearly distinguished as not benevolence, although this is not always done. Giving to the support of the church is not charity any more than paying the school tax. Benevolence is a means of grace having a value for the giver quite independent of the good the money may do. It is almost the sole avenue of expression for altruistic service in many churches. I fear a little that this would be lost sight of in a single canvass, although it may not necessarily be.

One thing becomes very clear in our own church. A budget made up once a year in a rapidly growing church does not meet the need. The new members added after the budget is made up are asked for a decreasing share of the money needed all through the year. When the next budget is made up they continue to give according to the standard fixed the year before and thus the per capita giving is regularly diminished with the increase in the membership of the church. A general estimate of the current expenses of the church may be made at the beginning of the financial year, but that ought to be revised and increased at least quarterly, so that the new members will we confronted with a share of the expense which will be equal, at least, to what the members had the year before. If the information were set before all the members of the church once a quarter that the new members are not taking hold of the financial question as well as the older members, so that the average per capita gift is constantly decreasing, general sentiment would quietly correct this ever threatening fault.

Our tables showed that the churches doing the best in per capita contributions were in every case the churches with less than 150 members. I am sorry that I cannot send you the tables we compiled. The figures were accurate in so few cases that it was felt that it would be unjust to publish them. They certainly would make some of the larger churches ashamed. For instance, a church of 170 resident members has only 65 per cent of its families pledged. It is asking $1.50 per member per month, and is receiving $1.12. This shows us immediately that a few well-to-do people are bearing the burden.

I wish there might be a series of such conferences as we had all over the state wherever a half a dozen or more churches would be joined for it. There are few churches where the trustees will take the trouble to learn these things about their own membership until something like this makes them look it up.

The arbitrary standard of $1.50 per member per month can be changed to meet local conditions. I do not believe that it is too high in most cases. Why should not the trustees, in making up their budget for the coming year, take some figure like this, multiply it by the resident membership and set out to raise it, rather than make up the minimum total expense and then divide that by the resident membership? In one case you set something before people to work up to, and in the other you give them no incentive at all, other than to do a little less than they did the year before. In the twelve churches represented if they had averaged $1.50 per member instead of $1.20 it would have made a difference of almost $10,000 a year for all of them. If they should try to do this and only reach $1.35 it would mean all the difference between financial prosperity and financial depression in the smaller churches. Here lies the cause of poor salaries, poor music, inadequate Sunday-school equipment and a dozen other handicaps.

A NEW CATECHISM.

A committee appointed four years ago by the General Assembly of the Presbyterian Church reported at the meeting this year a new catechism. In its report the committee said:

"In following out the assembly's instructions, your committee has re-examined the Scriptures with an eye to including in its statement those truths which, in its judgment, should be embodied in the catechism it was created to frame. It has also consulted every available and pertinent catechetical and credal help within its reach. It has examined again the chief catechisms of the period of the Reformation and the Puritan catechisms prepared in the period preceding the Westminster Assembly. It has also had before it the more recent catechisms of the Baptist, Methodist and Moravian communions, and especially the School Catechism prepared by a conference of members of the reformed churches in Scotland, 1907, and the Evangelical Free Church Catechism for use in Home and School, prepared at the direction of the Free Churches in England and Wales, 1898. To these is to be added the Roman Catholic Catechism of Christian doctrine prepared and enjoined by order of the Third Plenary Council of Baltimore, 1885 The committee has also had the benefit of catechetical drafts communicated to us by pastors in our own communion and of their own making.

"It is hardly necessary for your committee to call attention to the fact that, in its attempt to frame questions, it has found itself at times greatly embarrassed in view of the exact and consecrated language used in the Shorter Catechism. Such forms of expression as "effectual calling," for example, were almost compulsive. But to have adopted such cherished phraseology would have been to depart from what we regarded as a sound principle, not to parallel the Shorter Catechism. The expressions which the committee has used in this and other cases will be found, we believe to be Scriptural, expressing the same truths, although their use in a catechism may at first not seem to be as forcible as the old forms."

Persons who are familiar with the old catechism will see by the following selection from the new general trend of the changes and the simplification thereof:

Q. What is sin?

A. Sin is disobeying God, or coming short of what he would have us be and do.

Q. Who is Jesus Christ?

A. Jesus Christ is God's eternal and only begotten son, who humbled himself to become man, and so is God and man.

Q. How did Jesus Christ become a man?

A. Jesus Christ became a man by being born of the Virgin Mary in Bethlehem of Judea, as it had been foretold; and his name was called Jesus, which means Savior, because he was to save his people from their sons.

Q. How did Jesus Christ live on earth?

A. Jesus Christ lived on earth a truly human life, with its joys and sorrows, tempted as we are, yet without sin, always doing the will of God, and so setting us a perfect example.

Q. Is there more than one Church?

A. There is only one Church, Jesus Christ being the head, in which all the company of the saved, in heaven and on earth, are included.

Q. What is meant by the kingdom of God?

A. By the kingdom of God is meant the rule of God in the hearts of men, so that in love to him and their fellowmen, they live in righteousness, peace and joy.

Q. What is our sure hope concerning the kingdom of God?

A. Our sure hope concerning the kingdom of God is that it will increase until it be fully come in all the earth.

Q. How should we value our bodies?

A. We should value our bodies as temples of the Holy Spirit, to be kept pure and healthy, that in them we may serve and glorify God.

Q. What is our duty to our home?

A. Our duty to our home is to fill it with devotion to God and the spirit of love, so that it will be a blessing to every member of the household and to the community.

Q. What is our duty to our country?

A. Our duty to our country is to love and pray for it, to obey its laws, to secure and sustain worthy officers, and to serve the common good.

Q. What is our duty to other countries?

A. Our duty to other countries is to respect their rights, to pray for their welfare and to seek justice and peace among all nations.

Q. What rule did Jesus Christ give for our treatment of others?

A. The rule which Jesus Christ gave for our treatment of others is: "All things whatsoever you would that men should do unto you, even so do ye also unto them."

Q. What rule did Jesus Christ give fr our treatment of enemies?

A. The rule which Jesus Christ gave for our treatment of enemies is: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. B. D. Naylor of Hayward will give a paper on "Browning—the Preacher's Poet." The following Monday the Rev. Leslie Briggs will give a paper.

The Rev. Dr. Edward Lincoln Smith of Seattle accepts the call to the New York secretaryship of the American Board. Dr. Smith will be greatly missed on the Pacific Coast where he has for many years been a leader in Congregational life and work.

The Rev. W. N. Burr of La Canada, California, is to have what he calls "a taste of travel this summer, with expenses all paid." On the 6th of this month he starts for Denver, Colorado. He will during the next six or seven weeks be in that city, at Colorado Springs, Salt Lake City, San Francisco, Seattle, and into Alaska as far as Skagway. Readers of The Pacific may expect some glimpses into his note book when he returns.

Sixty of the members of Plymouth Congregational Church, San Francisco, were received to membership in the First Congregational Church last Sunday. Others will be received later. After an address by the Rev. R. W. Rogers, Plymouth's pastor, Mr. Rogers and his wife were welcomed into the church fellowship. Later each member of Plymouth was introduced to Dr. Aked and was personally welcomed by him. It was a unique and impressive service.

In the passing into the other life last Sunday of the Rev. W. H. Cross of Berkeley, California Congregationalism loses one whose life told for much near and far for many years. For twenty years Mr. Cross was pastor of our church at Saratoga, and his life entered in various ways into all our activities in a manner exceptionally helpful. Mr. Cross was born in Roscoe, Illinois, July 22, 1842. He was a graduate of Beloit College and of Chicago Theological Seminary. In 1907 he retired from the regular work of the ministry on account of illness.

Among the Churches.

CALIFORNIA.

North Berkeley.—Three persons were received to membership at a recent special service for that purpose.

San Francisco, Chinese.—Eight persons were received to membership last Sunday, seven young men and one girl.

Hayward.—There were three additions at the communion service last Sunday. Individual cups were used for the first time, a set having been presented to the church "In memory of Capt. B. H. Madison." At the recent annual meeting fine reports from all departments were presented—all obligations met and a small balance in the treasury. Our pastor delivered the memorial address on Decoration Day at the Veterans' exercise.

Fresno.—The new church building was dedicated on the 23d of May. The sermon was by the Rev. A. W. Palmer of Oakland; the prayer of dedication by the Rev. H. R. Miles of Berkeley. Superintendent Rathbone brought the greetings of the California Congregational fellowship. Last Sunday was the banner day of Mr. Gould's pastorate. Congregations were large both morning and evening. Fourteen persons united with the church, seven on confession. Nearly every resident member was present at the communion.

Lawndale.—The church has nearly doubled in membership within six months. The coming of Dr. H. L. Rowell has been a source of great spiritual blessing to church and community. A recent afternoon of lay parish work proved a marked stimulus to the spiritual life. Upon the call of the pastor, a number of the members gathered at the church, with carriages, where instructions were given for an afternoon of thorough-going parish visitation. When the day was done, the people gathered for the prayer meeting service with a new joy. They had been brought face to face with many people who needed what the church could give. It broadened their sense of duty and sympathy and gave a new consciousness of privilege in personal service. It was decided to repeat the concerted effort for the community at intervals of one month. Valuable results of the service are anticipated.

Santa Cruz.—Our church edifice has been newly painted, in the same color, a gray, with red trimmings on doors and windows. We have our church calendar printed on first and fourth pages with permanent matter, but the second and third with the Underwood duplicater for current notices. This proves inexpensive and satisfactory. The pastor, Rev. J. B. Orr, is with the church in Stockton, returning Mr. Sink's favor who spent a helpful week with us. A new pleasant feature in our church is the Agape. We meet on the last Wednesday evening of the month at 6:15 for supper and prayer service. Our men's club is active. On Tuesday evening, June 4th, under its auspices Rev. Robert Whitaker speaks on "The Message of Jesus to the Men of Today." We recently raised $130.00 for our east side chapel. This chapel is in a rapidly growing community on the edge of the city. A flourishing Sunday-school meets in it on Sunday mornings. Mr. Orr has been invited by the graduating class of the high school to deliver the commencement sermon Sunday, June 16th.

FIFTY YEARS AT LOCKEFORD.

The problem of the "Country Church" has almost everywhere for many years been serious and even ominous, in the minds of those who bear upon their hearts, as Paul did, "the care of all the churches."

On March 2nd I had the privilege of joining with others in celebrating the semi-centennial of our church at Lockeford. The most significant paper read there was a virtual history of the church for the entire period, though in its title it claims to be simple reminiscences. It is compiled from a personal diary kept by Mrs. Delia M. Locke, which covers the entire period, and, since the writer, as a member of the church, not only lived in it but for it, so that whatever concerned it concerned her, it is virtually a church history. I will not say how old she is in years, since she is still young in heart, and though for many years an invalid, her hand has not yet lost its cunning in so far as the use of the pen is concerned. The manuscript contains thirteen foolscap pages and is without a blemish from beginning to end, every letter perfectly formed and the whole as easy reading as if it were in print. She has entrusted to me a copy of it, which I propose to deposit for safe keeping with the registrar of our Conference. I can easily see in imagination, some studious historian of Congregationalism in California, discovering it, a century hence, and counting it a prize. A brief abstract of it ought to be of interest to every reader of The Pacific.

The nucleus of the church was a little Sunday-school organized by Christian people as early as 1854 and maintained continuously in spite of all the usual discouragements till, "in the autumn of 1861, Rev. S. V. Blakeslee of blessed memory, having for a while labored among us in the gospel, was moved to take steps to form a union in church fellowship of all in this vicinity who loved our Savior and desired to live for Him." The preliminary steps were carefully taken: a confession of faith and a covenant prepared and on March 2nd, 1862, at a meeting held "in the second story of Dr. D. J. Locke's granary" which had been fitted up for a hall of the Sons of Temperance, the names of seventeen persons were signed to the roll and with much prayer and the administration of the Lord's Supper, were duly constituted as the Congregational Church of Lockeford. Such churches "were then few and far between in California. According to our best knowledge and belief this was the eleventh. Of those seventeen one only, she who jots these recollections, remains here. To the original seventeen 191 have been added, making a total of 208, which by removals and deaths is now reduced to 53 of whom 11

are absent." In September, 1862, the church was legally incorporated with M. E. Doom, Thomas L. Wiley and S. V. Blakeslee as its trustees, but it was not till the little church was six years old that "steps were taken towards building a meeting-house." Rev. J. J. Powell was then its pastor and the schoolhouse was its place of worship. The present eligible site was donated by Dr. D. J. Locke, and on January 24, 1869, not waiting for the building to be plastered or furnished with pews, services began to be held in it, and have continued till the present day. On September 19th of the same year the finished edifice was dedicated, Rev. Dr. Dwinell of Sacramento preaching the sermon. "This was a time of great rejoicing, and when five years afterwards the new bell sounded out its sweet tones our hearts leaped for joy."

The record goes on to itemize the improvements made from time to time in rendering the edifice more suitable for Sunday-school purposes, and more comely and comfortable as a house of worship, all of which will interest that imagined historian of Congregationalism in California when he consults this record a hundred years hence. He will find in the record a picture skilfully wrought out, with no thought of being skilful on the part of its author, of the ups and downs, with on the whole a healthy progress, which constituted the history of all country churches in these early days of California. Twenty-three pastors have successively fed this flock, the pastorates thus averaging scarcely two years each, since there were frequent intervals of greater or less duration between pastorates.

As I look over the list I find few names that fail to call up reminiscences—pleasant ones for the most part, and tempting to me, but to give them would lengthen this sketch far beyond the space which I can claim for it.

The little church colonized twice: once in the first year of its existence, with reference to the organization of a church at the neighboring village known as Clements. But this church was dissolved and most of those who united with it returned. There is now at that place a Presbyterian church. The other colony helped to organize the Congregational church at Lodi which has outgrown its mother and is now one of the strongest of our interior Congregational churches. This was in June, 1872, when the mother was ten years old.

It is interesting to notice in the record the unfailing kindliness with which the writer speaks of these pastors. Most of them were well known to me, and few, if any, of them were exempt from weaknesses and faults such as from a spirit less kind and forbearing than that of Mrs. Locke, could scarcely have escaped some notice. But there is not a hint of this sort respecting any one of them. He is thus more kind than I am, but I excuse myself on the ground that I could not deny myself the comfort of paying this tribute to her—and that I have not named any of them except that hero in the history of The Pacific, Rev. S. V. Blakeslee, and one other.

The latest addition to the furnishing of the church was the purchase of a home for the pastor which was done November 4, 1906. In this dwells the present pastor, Rev. A. A. Kidder, concerning whom the writer utters her wish and doubtless made it her prayer: "May he long continue to bless us with his loving ministry!" And I and all who know him will join her in the prayer. W. C. P.

WHAT FORMS OF AMUSEMENT SHOULD CHURCHES SUPPLY IN THEIR OWN BUILDINGS?

This is a modern and present-day question. The Pacific does not intend to try to answer it, but will quote as follows from the Boston Transcript:

"Of two new issues that are becoming prominent, one is as to what forms of amusement the churches should supply in their own buildings. Most churches sanction suppers and socials, with entertainments and games and amateur dramatics. How much further should they go as part of their church work? At a recent conference of Congregational churches in Dorchester this question came to the front. Mrs. White in describing settlement work for girls spoke of the popularity of the dancing classes, two a day, six days in the week. She favored also under suitable restriction and supervision mixed dances, for the boys and girls are bound to meet somewhere, and far better to have it under clean and controlling influences than in the kind of dance halls that can be found in any large city. However appropriate such dancing may be in a settlement house, should it be introduced into parish houses and chapels? She was followed by a church worker who brought the issue up squarely. Should Congregational churches not only tolerate dancing among their young people, wherever they may choose to indulge, but also supply the opportunity in their own buildings? It was significant that strong ground was not taken for or against the proposition, but many questions were asked. The general tenor of the questions and answers and the applause seemed to indicate a qualified position. A general indorsement of dancing in Congregational chapels, if proposed, would have been overwhelmingly defeated. It certainly is not in accord with general Congregational sentiment that the ordinary church should spend its energy in giving amusement and entertainment to those who can and should find it in their own homes and in connection with various social associations. Equally unsuccessful would have been a motion putting a ban on the church that ventured to introduce dancing as one of its methods of attracting and holding young people from places of public resort that would be harmful. It would not be surprising if in the near future dancing was introduced into the work of Congregational churches, located in regions where large numbers of young people live in boarding houses or in homes too cramped to allow any social life there, and where dance halls of a low character continually entice to dissipation and assail with temptation. It will be a long time before there are many such churches, nor will any that do adopt it give to it a pre-eminent place, for the conception of the importance of their work and the earnestness of their spirit will keep the Congregational and many other churches from making amusement features anything more than incidental in their work."

A JAPANESE WRITES OF WHAT HE CALLS "MY IDEAL JOHN BULLESSES."

The Japanese artist, Yoshio Markio, has written a book which he entitles "Miss John Bull;" or, as it was called when it first appeared in England, "My Ideal John Bullesses." He says: "In this book there will be no dummy figure or my own hypothesis whatever, but they are all sketches from the living John Bullesses, who are sisters to you. When I came to England," says the writer,

"every John Bulless looked very beautiful. On the second year I noticed there were not so many beauties as the first year. The third year was still less. The fifth and sixth year they were getting less and less." He asks one of his friends why and she says: "The women are always the same, only your eyes are getting sharper." The morality of the country he credits to woman's behavior. "For men are fraud all over the world." He finds all Englishwomen very fond of dancing, and his first impression of this pastime was not at all favorable. This is his reason: "One day I saw an illustration of the ball in some Japanese paper. I was most surprised. What? Those half-naked women embracing the men tightly twisting themselves round and round? You savage barbarians! Even the dogs behave better than you!" He spat upon the picture. He finds that the young and old enjoy the dance. He interviews his old landlord on the subject. "And with whom do you dance? I suppose with your wife or some old men?" He said: "Not quite necessarily!" "Do you dance with some young ladies?" "Yes, I am delighted to dance with them." And the Japanese comment is, "A madly flirting nation." Yoshio Markio is also disturbed by the new fashioned dresses "with the skirt tight at the bottom. I always call it a mermaid dress," says he. "The John Bullesses in the mermaid skirts were just like wet mice when they danced. Sometimes when a small lady danced with a tall man she looked like a wet cloth stuck on a stick after the flood is over." He finds, too, that they want to wear everything, "metals, stones, animals' skins, dead leaves and dead birds. I would not be surprised if they picked up a dead snake from a field and wore it on themselves," and he assures us that he is "not joking at all." A broad-minded person is the John Bulless; she does not bother with details, but strives for results. One day Markio calls on a friend who is putting on a black frock with a white lining, the lining shows through a slight rip. Does she sew the rip? Not she. "She took out a tube of lamp black and painted the white lining and said 'You see that looks all right.'" He is much amused. He is deeply interested in the divorce law, which he considers in illuminating detail and his conclusion is that the women should have a free hand to construct part of the laws, "especially the divorce laws." He discusses fully the votes for women movement, and replies in characteristic fashion to many arguments against it. "I assure you, anti-suffragette John Bulls," says he, "that John Bullesses shall never lose their sweetness by giving them quality, nay, they would be still sweeter, for they are modest, tender natured!" This is typical of the general praise he lavishes upon his idealed John Bullesses.

Oh, Love is a guest that will kill all care,
And Love is immune to all dark despair;
And Love is a cure for lack of gold;
And Love is a screen from the winter's cold.
And Love is the source of a golden stream
That lightens the soul with a lustrous gleam—
Where Love is a guest
There will come no fear,
And the darkest ways
Are the roads to cheer!

—Blackeney Grey.

Play no tricks upon thy soul, O man!
Let fact be fact, and life the thing it can.

A. H. Clough.

ROCKHURST PRAYER AND BIBLE CONFERENCE.

The Rockhurst Committee will hold its Prayer and Bible Conference in Mill Valley from the 17th to the 23rd of June. The theme will be "Seedtime and Harvest," and each day a different aspect of the theeme will be treated. On Monday the subject will be "The Sower;" Tuesday "The Seed;" Wednesday, "The Soil;" Thursday, "The Sowing;" Friday, "Methods of Sowing;" Saturday, "The Buried Seed-grain."

The following speakers will take part: Revs. J. Q. A. Henry, Warren C. Sherman, E. R. Dille, H. H. McQuilken, J. E. Horck, J. P. Gerrior, C. C. Herriott, A. Fuller, Wm. K. Howe, J. A. Fraser, P. W. Lloyd, W. M. Riddle, Guy Arnott White, J. W. Horn, Jno. N. Jackson, Alfred J. Case, C. H. Stevens, Clarence D. Herriott, N. C. Crouser, Claude Kelly, H. O. Rowlands, James Curry, W. C. Evans, Chas. C. Champlin, J. A. Sutherland.

The Home.

THE BOY AND HIS CHUMS.

It is claimed that the boy's life is an epitome of the life of the race. He passes through the two stages that the race has passed through, and when he gets into the third he is there to stay, as the race now is. Some wise man has called these stages those of dependence, independence and interdependence. At first it is dependence—the boy can not walk or talk or dress himself; cannot even feed himself. The only thing in the world he can do is to summon assistance, and for this he has a gift.

Save for this ability to make known his wants, for several years he is in the strictly dependent state. Then there comes a period of independence, not in fact but in feeling. The boy sometimes thinks he would like to run away, though in almost every instance in which the running away cure has been tried it has been completely effective. From that time on all thought of gaining independence in this way is abandoned.

By and by the boy is more or less aware of the interdependent state, and right here his chum steps in. This chum is usually like his first set of teeth, likely to drop out any day, and to give way to "the gang." But after the gang days, chumship sets in again and has in it the elements of endurance.

These three periods are clearly enough marked. Two special characteristics of childhood are enthusiastic fondness for play and companionship. First stages in the development of the boy's social relationship can be easily distinguished.

First is the indiscriminate and personal stage, when he scarcely asks what his companions are, requiring only that they be boys and plenty of them, the more the better. To be sure, he has his preferences, but has not yet specialized in a decisive and final way. At this time work is play, exclusively, not original but imitative. And now, too, the boy is likely to be carried by his strong team sentiment over into the realm of the opposite sex and fall furiously in love with some little girl. He usually does so each season, or each session of school, and he thinks he cannot live without her. This is about the only thing in his boyhood that he cannot turn into play.

The second stage is from 10 to 12; the third, when the boy is 12 or 13; the fourth, after the gang is dissolved. The fifth is more deliberate; it is final, with complexities.

So we see there are two general chumming periods, before and after the gang period, one fleeting, the other secretive and stable, all connected with the awakening of the social instincts, all of them marks of that final state of interdependence. First this chumming tendency urges the boy into a temporary alliance with some other boy, and he keeps away from the girls; then he gets in with a crowd of boys, under the influence of this new impulse which leads him to take in a larger section of his fellows.

The moment the girl begins to appear on his horizon he is aware of a new phase of interdependence and he drops the gang at once and wants a boy chum. Is it for protection or co-operation? The boys come out of their gang as the animals went into the ark, "two and two."

In the first stage their friendship is like soda pop—it came with a bang and a fizz and they had to make the most of it while it lasted. The two use the same slang, the same yell, the same tone of voice, the same games and, seemingly, the same personality. And when they have a quarrel and make up, the one who was to blame usually treats. They acquire a stock of possessions—bats and balls, dogs and cats, and when the partnership is dissolved fight hotly for possession of the property.

They switch chums often enough to keep it from growing monotonous. Memory recalls the time when, in a little country school one springtime, Will and I would be chums for a few days, with deadly hostility toward a small crowd of three or four other boys; and a few days later John and I would be tied up together against the field. For, some way, the more you think of one boy, the more likely you are to be in rivalry with the other boys. This period soon passes. It seems a provisional and preliminary affair. But I have known boy chums to continue intimate friends for life. The reason seems to be that the same two boys keep together through the gang period and reestablish their intimacy when the gang dissolves.

It is at the age of 15 or 16 that the main chum period opens. The clan impulse has spent its particular force and gives way to another social impulse, really a double impulse. The boy likes a boy that he ties up with better than he ever did like a boy before, and as for girls, they are beginning to take on a certain divinity in his eyes, with one girl whose particular winsomeness sets her a bit above and beyond all others.

The confiding instinct brings him and his chum together, and the pairing instinct directs his gaze toward some adorable "she." He wants a chum because he is now growing secretive and this is the outlet for his heart. He is growing secretive because he is the possessor of newly awakened powers of which he has not yet gained control and he finds that he is connected with people and affairs in a new way. He is not yet sure of himself. His chum has made him a chum for the same reason, and the two understand each other.

He is a new man in the world, and his chum is the same. There never was another like him since the world began. When one enters a new world it is like trying to live in a vacuum unless someone else is already there; and that someone becomes the boy's chum. Happy for him, too, if he finds some of the older folk as well lingering there.

The things the two talk about are the things that belong to that age—sports, of course, and what they intend to become and their plans and—girls. For that great day has dawned that sees "woman" written large on its horizon. Some new powers are getting in command. Memory is no longer lonesome. Imagination is actively at work. The rational and deliberative faculties are in the field. Sentiment hangs halos over the outlying future.

The sentiments crystallize into character very rapidly. Look into his eyes this morning and you will see your boy no more; a young man has taken his place. His chum will put some finishing touches on his character. The mightiest influence of this period may come from that chum, to blight or bless him forever. Even if the boys go off to different colleges or separate for different parts of the world, they will likely cherish the chum feeling for each other all of their lives. He who deftly guides the boy in the selection of his chum is his benefactor. He must really have two chums, however, and the second and closest, equal to every occasion and never failing of responsiveness and sympathetic understanding—this chum should be his father. The true father, remembering his own boyhood with its pranks, its problems and its difficulties, is the one best fitted to be the perfect comrade of his boy. Chumship is the highest estate to which father and son can attain.—J. S. Kirtley.

POLITICAL PATHOLOGICAL CONDITIONS.

Financiers, and that means most of the citizenship, say this is the presidential year and you can't tell what is going to occur. The excessive agitation of the public mind during the presidential election year is partly due to the nature of the questions under discussion. The larger source of the danger is due to a strange political hysteria. There seems to be something in the air which induces political frenzy. Calm, reasonable men in other years, discussing the same questions, will often exhibit a different mood of mind from that possessing them in a year of presidential campaigns. Motives are challenged. Even the closest friends can scarcely talk over political issues in a calm, quiet tone of voice. The national elections should be the years of national education. Theories of popular government should be weighed and judicially considered. That is practically out of the question. Extremists, neurotics snap at each other as if they had an attack of hydrophobia. The thoughtful, deliberate, judicial citizen is supposed to have an attack of mental paralysis. He is regarded as a curiosity. The only way to discuss politics during a presidential year is to beat your neighbor over the head, call him bad names, and whirl around and around like a dancing dervisher. In order to change your political opinions you must not only have forty political fits yourself, but see to it that your neighbor has equally as many and equally as violent. Intolerance and abuse are American weaknesses which should be corrected. The hysteria of the wild party cry is a far greater determining factor than rational intelligence. Thoughtfulness does not count. The man who stops to think is too slow for the age. Political frenzy with temperature about 106 is the thing to have. To challenge the wild emotionalsm of a presidential compaign long enough to study the issue, to understand the problem, to bring to bear common sense upon the issues involved is to be left far in the rear of the galloping procession. What one needs now is 120 pounds cylinder

pressure of emotionalism, frenzy, hysteria, abuse, noise; these are the dominant notes in American presidential politics. In order to see a straight line of duty one needs to get excited and yell and screech. We need impulse, unrestrained impulse. We do not want to think. We want a political whirlwind that will fill the air with dust and splinters and fads and vagaries and pick up all the theories, all the empty headed theorists, all the ragtime music, all the jingle and craze and superficiality of the hour. We do not want to consider the principles of civil society. We want political party success. We will think about the thing after the political victory is won. These tornados of presidential campaign years threaten the very life of the republic whereas they should be greatest educational years in the life of the country. There are great problems for a great statesman. The Christian patriot will hear some great statement of the political situation which will take hold upon the national mind. Blessed is the Christian man, Christian citizen, who preserves his political poise, his thoughtfulness, his good will, his good sense, a level, steady look at thngs as they are.

Our Young People

WHAT DICK WANTED MOST

To go to one of Miss Josephine's picnics was a privilege coveted by every boy in Donovan Square, and there were only two requirements—a boy must be clean, and he must not say bad words; he didn't have to worry about lunch, for Miss Josephine took a royal lunch and had her own black Billy to serve it, so a boy who was fortunate enough to be invited was in the way of having a good time.

There was a new boy at the picnic that day; he had strayed into the little mission church one hot Sunday night, and stared at everything as if transfixed. He was a ragged little slum boy, but there was something great in his looks. He fell on his knees with the rest of the people and rose when they rose; when he heard them all singing together and all reading together, he was amazed; and when they came to the Creed and they all bowed, his shaggy little head went down reverently, even though a minute after the others.

"I'll take you to Miss Josephine's picnic," his chum had said—Chum was a member of the Sunday-school—"but you've got to mind and not swear—she'd send you right home—and now you begin to practice for it, and don't you say a thing stronger than 'dog-on-it.' "

The new boy was just as clean as anybody, and it is astonishing how pretty he looked—his own mother was so surprised that she kissed him.

"You keep close to Johnny, and do just what he does, and mind about them bad words—if you get sent home, I'll give you the best lickin' you've had in many a day".

With this threat hanging over him, Dick strated off, and now he was in the midst of the picnic, having the time of his life. He had never been with such people—such fellows—so pleasant and didn't quarrel or call a boy names when he struck out.

Ah, that game of baseball! Miss Josephine was umpire, and she was a good and a just one—nobody disputed Miss Josephine. But little Dick had nearly met his downfall in that game, for, after he had struck frantically at the ball three times and heard the umpire's firm "Out," he flung the bat down spitefully.

"D-D-Dog-on that bat!" he said.

Faithful Johnny was at Miss Josephine's side in an instant.

" 'Dog-on' ain't swearin', is it Miss Josephine?"

That young lady laughed merrily.

"No, it isn't, Johnny. I have heard some fine ladies say more than that."

After baseball, they had the never-to-be-forgotten lunch, with too many good things to mention.Dick had never seen such food—they all laughed when Billy passed a dish to him and asked, "Wont you have some devilled eggs?" Dick looked up quickly. "Is that swearin'?" But how he ate the devilled eggs! "Why do they call 'em such bad names when they are so good?" he asked, wonderingly.

After they were all through, they played that game called Crambo, and it is great fun at a picnic. You think of a about it, and all you can answer is "Yes," or "No," or "I thing and don't tell anybody, and they all ask you questions don't know." Miss Josephine suggested that each boy think of the thing he wanted the very most and all the rest would try to guess it.

John Harris had thought of a football, and Frank Jones of a knife; Will Small had thought of a lawnmower, and Murry Hall a razor—how they laughed when they guessed that! The other boys had thought of baseballs, tennis-rackets, money, and all sorts of things, and by clever questions they had all been guessed, and now it was Dick's turn, and he was pretty badly scared at first.

When Miss Josephine had said, "Now, Dick, think of the thing you want most of anything," Dick had though right away; he knew what he was dying to have, but he was sure they would never guess it. He had answered "Yes" and No" several times, and finally Miss Josephine said:

"Is it a book?"

All the boys shouted—the idea of Dick, the King of Donovan Square, wanting a book!

"Yes," Dick said; and the boys laughed more than ever.

"Gee-whizz! I bet it's one of Spaulding's game books," some one said.

"Is it a game book?" "No." "Does it tell about a boy?" "Dick hesitated. "I don't know," he said, slowly. "Does it tell about a girl?" "I don't know. "Have you read the book?" "No." "Do you want to read the book?" "Yes." "Is it a funny book?" "No." "Is it a picture book?" "I don't know." "Then you never seen the book?" "No." "Have you heard it read?" 'Yes." "Did some person read it to you?"

Dick was thoughtful for a minute.

"No," came his answer.

This was a poser, and they all did a lot of hard thinking; it would never do to let a new boy beat them at this favorite game.

"Did more than one person read it to you. "Yes."

"Is it something you heard at school?" "No."

Truly, things were growing bewildering. Johnny was

thinking very hard. If Dick had not heard this at school, where could it have been? His mother hadn't a book in her house, and probably could not read. Suddenly Johnny had a thought.

"Did you hear a lot of people a-reading' of it?" "Yes."

"Did they read it all together?"

Dick nodded—he saw the end was near.

Johnny whispered something to Miss Josephine, and she laid her hand on Dick's arm:

"Did you hear them read it in church, Dick?"

"Yes, ma'am." Dick cast down his eyes as his precious secret was discovered.

"A Prayer Book!" Johnny exclaimed in surprise. "I thought maybe it was 'Three-fingered Jack,' or somethin' like it, and he was ashamed to tell."

"This is the best picnic I ever had"—Miss Josephine smiled, even though there was a tiny tear on her cheek. "To think there is one boy in this big city who wants a Prayer Book more than anything in the world! Some boys will take on if you give it to them; but Dick wants one from the bottom of his heart. Will you be in my Sunday-school class, Dick?"

"Will I have to keep clean, and not—cuss?"

"Yes, you will, Dick; but you will like it."

And Dick did like it. He came the very next Sunday, and received with reverence the little red morocco Prayer Book which Miss Josephine gave him; and what an interest he took in learning to find the places!

"I want to do it just like the rest," he said; and in a few weeks Dick's little book had become the joy of his life.

Dick had gone on being good—everything about church and Sunday-school seemed so beautiful to him that he became a made-over boy, just as a chrysalis becomes a butterfly.

And this story is just to show that there may be many a little Dick who, if he would once get into our beautiful church and hear and see the worship of Almighty God, might love it as well as you do. It is worth while getting them to come—don't you think so?—Sarah S. Pratt, in Exchange.

A lady instructed her little boy, invited out to lunch, that when he was asked to have a second helping of cake he should refuse. You must say, "No, I thank you, I've had enough," said she. "And don't you forget it." He didn't. When asked if he'd have some more cake, he said, "No, I thank you, I've had enough, and don't you forget it."

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When from our better selves we have too long
Been parted by the hurrying world, and droop,
Sick of its business, of its pleasures tired,
How gracious, how benign is solitude.

Wordsworth.

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	C. H. M. S.		A. B. C. F. M.		C. C. B. S.		A. M. A.		S.S.& P.S.		C. E. S.		M. R.	
	App.	Rcd.	App.	Rcd.	App	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Sonoma Association														
Cotati	15	4	15	...	5	3	3	...	2	2	1	...	2	...
Cloverdale	80	80	80	56	25	25	35	35	13	13	5	...	15	15
Glen Ellen	20	15	15	3	10	7	10	6	10	8	1	...	4	...
Green Valley	45	5	25	...	15	...	10	...	5	...	2	...	5	...
Guerneville	10	...	5	...	5	...	2	...	5	...	1	...	1	...
Kenwood	20	8	20	17	15	5	10	6	5	...	1	...	2	...
Petaluma	200	55	200	95	65	19	75	36	30	30	15	16	20	21
Santa Rosa, 1st	125	63	75	21	45	24	50	28	20	12	7	6	25	12
Santa Rosa, Todd	10	10	5	6	3	5	3	3	5	5	1	...	1	1
Sebastopol	35	11	35	...	20	6	15	8	6	...	2	...	5	...
Sonoma	50	36	50	21	17	17	17	22	8	8	2	...	5	...
	610	287	525	219	225	111	230	144	119	78	38	22	85	49

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David A. Curry,

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